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THE JEW IN THE SOUTH & THE NEGRO (Page 3)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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At the impressive Abba Eban rally in Toronto's Beth Tzedec. Top photo: Mr. Eban with Ted Richmond, USA chairman (right). Bottom: Mrs. John Devor, President Women's Division USA, pith the eminent statesman. (Other pictures on Page 10.

EBAN IN TORONTO:

U.S. SUPPORTS ISRAEL PROJECT

STATESMAN ENCOURAGED BY SEC'Y RUSK

SAYS ISRAEL STILL NEEDS AID FROM WORLD JEWRY

ARAB THREAT STILL NECESSITATES HEAVY MILITARY EXPENDITURE

TORONTO UJA DRIVE OPENS WITH RECORD $1,702,000 PLEDGES

Israel will go through witr its water pipe project despite opposition of some Arab governments, Abba Eban, Deputy Prime Minister of Israel, told The Canadian Jewish News this week in an exclusive interview. The famous Israeli statesman and diplomat, on a brief visit to Toronto, also made the following important points: ● The Israeli plan is actually an American plan, nine years old. There is no reason in the world for Israel to commit the sin of wasting this precious water. ● The Secretary of State of the United States with whom Mr. Eban conferred last week has been extremely cordial and friendly. Mr. Rusk confirmed the impression in Israel that the Johnson administration is friendly to and understanding of the problems of Israel. ● Despite rumors, there is no tangible evidence that the Arab governments are ready to change their policy. ● On the internal Israeli political front, Mr. Eban supports the present status quo between the religious and non Orthodox Jews as the best possible compromise. However he supports Mrs. Golda Meir in her demand that Israel should recognize marriages performed by conservative rabbis. In a televized interview with Rabbi Reuben Slonim, Mr. Eban denied the allegations that there is no religious freedom in his country. No Jew feels oppressed, no non-Jewish citizen feels limited in his opportunity to live according to his conscience.

Abba Eban, Deputy Prime Minister of Israel, emphasized at the opening of the 1964 United Jewish Appeal campaign Monday night, that despite many encouraging factors, the Jewish state still is in need of assistance.

Reviewing Israel's economic and social problems, Eban said that there are many encouraging features in the nation's economy and that there is a constant increase in productivity and in export trade.

"On the other hand," he said, "it would be highly premature to regard Israel as no longer in need of considerable economic assistance from friendly governments, financial institutions and Jewish communities."

He made it clear that many of the positive factors in the economy were offset by a heavy defense burden, the need for absorbing immigrants and the "absolute necessity" for an intensive education movement.

The Israel leader declared that the nation's education system has a double task.

"It must help us to achieve social equality," he explained, "and to develop our nation's intellectual, scientific and cultural potential."

Eban declared that Israel's abnormal economic situation is compounded by the following:

● The country is carrying an extraordinary security burden, Israel is surrounded by 40,000,000 hostile Arabs. It simply cannot afford to "tempt them" by security weaknesses. This security burden alone seriously distorts the economic development in the nation. Money that would go into peaceful effort is diverted into defense.

● The 'dynamic nature' of Israel's population growth contributes heavily to its economic abnormality. The immigrant is an enormous charge upon the country in terms of housing facilities and a variety of other needs until he gets on his feet.

● Israel is a small nation whose future cannot be guaranteed unless it maintains in addition to security an extremely high level of scientific and technological advancement.

Eban predicted that in 20 years Israel will be a nation of four million ringed by a community of one hundred million Arabs.

"Only by a high degree of scientific and allied accomplishments can Israel be expected to hold its own against the sheer weight of numbers represented by the Arabs," he said.

The 1964 United Jewish Appeal — the Toronto Jewish community's response to the urgent needs of Jews in Toronto and overseas — was launched officially Monday night with a record total of $1,702,000 in pledges.

It was the largest opening figure in history and reflected the gravity with which the local Jewish community views worldwide Jewish needs. Abba Eban, Deputy Prime Minister of Israel, was the main speaker.

More than 1,000 people gathered at a public meeting in Beth Tzedec Synagogue burst into applause when Theodore D. Richmond, campaign chairman, announced the total pledges recorded thus far $350,000 more than last year at this time. The total includes all money raised by preliminary solicitation in all branches of the drive, including trade and professional groups, Advance Gifts and the Women's Division.

In appealing for all-out community support of the drive, Mr. Richmond told the meeting, "You have heard the story of the needs which our UJA campaign will meet in Israel, in Toronto and in many other places where Jews are in distress throughout the world. The only way in which we can be certain this job will be done is for us to give and work and carry the message which we have heard tonight to our relatives, friends, neighbours, business associates and colleagues."

John D. Fienberg, president of the United Jewish Welfare Fund, in thanking Mr. Eban, said, "You have conveyed to us the meaning of a strong and vital Israel for Jews everywhere. Just as you in Israel are concerned with the survival of the Jewish state, so are we here in Toronto concerned with the strengthening of our own Jewish community.

Mr. Fienberg also spoke of the Jewish immigrant assistance program, the B'nai B'rith Hillel Foundation, Jewish Public Library and family financial assistance program of Jewish Family and Child Service. He said they were "some of the aspects of our Jewish community life in Toronto, to whose strengthening the UJA is committed as it is equally committed to the relief and rescue of Jews throughout the world."

Dr. Stuart E. Rosenberg, rabbi of Beth Tzedec Synagogue, introduced Mr. Eban.

MARTIN TELLS HOUSE HE INTERVENED WITH MOSCOW TO HELP JEWS

Ottawa, (CJN). — For the first time the Secretary for External Affairs made public a recent intervention with the Soviet government in favor of Russians Jews. Last week, when answering in the House a question by the Credit Social member, Mr. Latulippe, the Hon. Paul Martin made his sensational disclosure.

Following is the official record as published by Hansard:

QUESTION by Mr. Henri Latulippe, member of parliament (Credit Social):

Has the government made any representation to the government of the USSR regarding the plight of Jews in that country and, if so, what was the nature of such representation?

MR. PAUL MARTIN'S ANSWER:

....The Secretary of State for External Affairs contacted personally the Soviet Ambassador in Canada to express the deep sympathy Canada has always felt towards human rights for all people, including the Jewish people, in the USSR. Furthermore, the Department of External Affairs relayed to the Soviet Embassy in Ottawa the press release containing the draft of the speech made by the Secretary of State for External Affairs in January, 1964, at the Pan-Canadian Rabbinical Convention. In that speech, the Secretary of State emphasized the attitude taken by the Canadian people and the government of Canada concerning the plight of the Jews in the Soviet Union.

The Hon. Paul Martin, Secretary of State for External Affairs.

SWITZERLAND: UNCLAIMED FUNDS

Geneva, (JCNS) — February 29 was the last date for all institutions and individuals in Switzerland (such as banks, safe deposit firms and lawyers) to report valuables of any kind deposited by foreigners or stateless persons of whom there has been no reliable news or informations since May 8, 1945.

This obligation evolved from an amendment to the Swiss Constitution lifting bank secrecy in such cases, which came into force almost a year ago.

Preliminary test cases, the JCNS correspondent here reliably learnt, have shown that the value of unclaimed valuables, funds and properties, is much lower than was believed. The figure mentioned varies between 2 and 5 million Swiss francs.

Some banks are reported to have been somewhat hesitant about offering their full co-operation. Enquiries made after the Second World War by some Jewish relief organisations had been unsuccessful, the JCNS correspondent was told.

However, M. Georges Brunschwig, President of the Swiss Federation of Jewish communities, stated last year that Swiss Jewish organisations had full confidence in the Swiss body entrusted with the matter of the ownerless funds and properties.

• Commentary •

By M. J. Nurenberger

the issue

One paramount issue now stands before the Canadian Jewish community. It overshadows everything else at the moment because it hits home, it affects our future. This is the law to ban Nazi propaganda in our country.

To discuss at this time the problem of whether a law banning the Nazi peace disturbers should or should not be promulgated has become purely academic from the Jewish point of view. A private bill now lies before the House of Commons, introduced by Mr. Milton Klein of Cartier (Montreal) and co-sponsored by the Liberal whip, Toronto's York Center's M.P., James Walker.

* * *

On the other hand, the Canadian Jewish Congress has made known that it demands effective legal action to halt the distribution of antisemitic propaganda material. The Organization of Former Concentration Camp Inmates has been waging a gallant fight for this bill. Our public opinion is aroused. One of the important dailies in this country, the Toronto Telegram, is urging the adoption of a law which somehow would become an instrument to stop hatemongering.

Thus, I repeat, it is not a matter of whether such a law should be passed. Public opinion demands it.

Also, the question does not arise whether the verbatim text of the bill sponsored by Klein and Walker be accepted or whether it be altered somewhat to make it acceptable to all parties interested. The fact remains: public opinion demands that the initiative taken by these members of Parliament result in action and not remain a lettre morte.

* * *

In my opinion, in Canada the problem at the moment is to channel all forces in favor of such parliamentary action (and they represent the majority of people living in the Dominion) into one powerful organ which would carry this initiative to a positive conclusion.

* * *

Thus, it seems to me that the time has come to mobilize all groups, transcending ethnic, religious and cultural boundaries, into one movement: to eradicate the neo-Nazi evil from this territory.

It cannot be stressed too often — that antisemitism is not a Jewish problem, certainly not a problem of the Jews only. It is an international headache and only recently has it been denounced by a United Nations committee, with both East and West joining in the condemnation.

Antisemitism is a weapon designed to help demagogues in conquering and subjugating a nation within; it is the modern metamorphosis of the Trojan horse, ready to destroy any peaceful society and weaken a country for the takeover by tyrants. Today both Jews and non-Jews, people with hearts and minds, believe this a fact. They fear the consequences of antisemitic propaganda aimed primarily at turning over the reigns of government to inmates of mental institutions.

We have seen this happen. It is possible. But it will not occur if such movements as this one — to kill the Nazi germs now imported into Canada — will become non-sectarian, non-partisan, and entail one purpose only, that of saving democracy and our freedom. This is the task of every free man. Thus must it be if we are to succeed.

CJC STATEMENT ON NEO-NAZIS:

CRIMINAL CODE MUST BE CHANGED TO DEAL WITH VENDORS OF HATRED

At a press conference this week, at the head offices of the Canadian Jewish Congress in Toronto, the following statement was issued:

At present there is apparently no statute or section in the Criminal Code that can be used to take action against the disseminators of this material. The principle of freedom of speech and of expression — certainly in itself a principle to which every lover of liberty is devoted — has prevented enactment or implementation of such a law. Laws do exist however against obscenity, sexual pornography and against personal slander or libel.

"SCURRILITY" IN THE CRIMINAL CODE

There is a section (n. 153) in the Criminal Code which reads as follows:

"153. Every one commits an offence who makes use of the mails for the purpose of transmitting or delivering anything, that is obscene, indecent, immoral or scurrilous, but this section does not apply to a person who makes use of the mails for the purpose of transmitting or delivering anything mentioned in subsection (4) of section 151."

The legal meaning of the word *scurrilous*, however, has never been defined to come within the commonly accepted connotation.

GROUP LIBEL

While it is illegal to slander or libel an individual it has not been judged unlawful to defame a *group* be it a profession, religion, race, etc. Some see a grave danger in a group libel law as it would in their view endanger legitimate discussion. Others feel that if drafted with care and if interpreted properly such a law need not infringe upon legitimate debate or criticism.

THE ANTI-GENOCIDE PACT

Since Canada is one of the signators of the Anti-Genocide Pact, it is felt that our country should, consistent with its approval of the pact, enact legislation that would outlaw any attempts to invoke, encourage or promote the concept of genocide. So far no such statute exists on the lawbooks of Canada.

INCITEMENT TO VIOLENCE

The prohibition of the incitement to violence is a long-standing concept in the Common Law. In our Criminal Code, there is of course a prohibition of actual violence against the person; it is dubious, however, that incitement to violence against a **group** of persons, or against any person as a member of such a group, is prohibited by the Code. The Canadian Jewish Congress has urged on the Government of Canada since 1953 the restoration of the concept of incitement to violence in the Code, so that agitation against a race, religion or group that incites to violence should be outlawed.

SPREADING FALSE NEWS

Section 166 of the Criminal Code, the "spreading of false news" section, makes it an offence to wilfully publish a statement, tale or news that is known by the person giving it to be false and that is likely to cause **injury or mischief to a public interest.** The term **public interest** in this section has never been defined. In the past the Canadian Jewish Congress has urged on the government that it define an injury to the public interest as causing or spreading hatred and disaffection among racial and religious groups in Canada.

CANADIAN JEWISH CONGRESS POSITION

The Canadian Jewish Congress position in these matters can be summed up quite simply:

● We believe and recognize that the overwhelming majority of Canadians reject the hate propaganda and regard it as both a threat to and a dangerous libel on our democracy; it is already evident that Canadians in all strata of society — including the leaders of public opinion, in Parliament, in the churches, in the press, throughout the country — are demanding that action be taken to stop the hate literature.

● In this context, we feel that the next step is up to the Government of Canada. If in their wisdom and acting on the advice of the law officers of the Crown, they feel the law as it now stands does not give sufficient protection against the hate-mongers, then we urge that action be taken at the current session to amend or change the law so that effective measures can be taken.

● We are fully mindful of the need to preserve freedom of speech in a democracy and we do not wish to take any step to curb the civil liberties of the subject or to infringe on public debate or discussion. We feel, however, that within existing laws much more can be done to check the dissemination of hate aimed at the disruption of our society and, if not, laws can be devised for this purpose fully consistent with the concern for freedom of expression.

● We welcome the statements by public leaders, the columns and editorials which have stated this position in recent weeks, stated it eloquently and forcefully. We hope that more such statements will be forthcoming, to reinforce and underscore the fervent wish of Canadians of all religions and origins that there shall be an end to the dissemination of this hatred, this incitement to violence and disorder.

Sydney Harris Q.C., Sydney Midanik Q.C. and B.G. Kayfetz addressed the press on behalf of the Joint Public Relations Committee.

CJC leaders speak up for freedom. From left to right: Sydney M. Harris, Q.C., national chairman, Joint Public Relations Committee, CJC B'nai Brith; Sydney Midanik Q.C. Ontario Chairman.

ANNOUNCING
OTTAWA: THE MODEL JEWISH COMMUNITY
● First of a series of **Canadian Jewish News** supplements presenting the JEWISH CENTERS in this country will appear Friday, May 15th, on the eve of Shavuot.
● This Special will contain the full history of Jewish Ottawa and describe its rise to the present status of a noble community.

ROME: CONFLICTING REPORTS

ARCHBISHOP: VATICAN WILL CONDEMN ANTISEMITISM

London, (JCNS) — The bishops attending the next session of the Vatican Council will definitely vote in favour of a declaration condemning antisemitism. This assurance was given to a packed gathering attending the 21st annual meeting of the Council of Christians and Jews here by the Archbishop of Westminster, Archbishop John Heenan.

Archbishop Heenan stressed that the delay in voting upon this declaration at the last session was not due in any way to any anti-Jewish feeling on the part of the bishops. There had been difficulties because it was felt that the Chapter on Christian Unity was not the right place to include such a declaration, and that it should be debated under the celebrated Schema 17 which considered the place of the church in the modern world.

In the course of his address, Archbishop Heenan also explained how the Vatican had come to issue an order to British Roman Catholics banning them from taking part in the work of the Council of Christians and Jews — a ban now lifted.

"We are not, of course, quite back where we were in 1954, but we must be patient and not harass a graceful retreat. Soon, all will be as before."

ARAB: POPE IS WITH US

Rome, (JCNS) — Pope Paul VI last week received in private audience a delegation of the Arab Committee for Palestine, it has just been revealed. The delegation also met the Vatican Secretary of State (Cardinal Amleto Cicognani.

Vatican circles were apparently not at all eager to publicise the audience. No official Vatican channel reported the news, and Vatican officials pressed to confirm or deny it, laconically said: "Nothing is known."

But the full story was disclosed by a spokesman for the Arab delegation at a press conference here on Monday night. He said the delegation included the Catholics Elias Sayun and Georges Mansur; the Moslem Hidar El Hosseini, secretary-general of the World Islamic Congress, and the Christian - Orthodox Isah Nakhleh, who headed the delegation. He said the Pope "had shown all his sympathy for the plight of the Arab refugees, understanding their drama."

The late Pius XII: His Shadow Hovering

He then attacked "Zionist colonialists responsible for the flight of the refugees and for seizing their properties." He said the delegation intended to explain to world public opinion the cause of the Palestine refugees, from the Arab and religious point of view. He contended that the public in Europe knew little of the reality of the problem and ignored the fact that Israel was gradually eradicating Christianity from the Holy Land, as Monsignor Georges Hakim explained in his memorandum to the Pope during the Pontiff's pilgrimage to the Holy Land.

His delegation, he said, had already visited Vienna. After Rome it would visit Istanbul where it would meet Patriarch Athenagoras, and would later go to West Germany, Holland and France, where it hoped to meet President de Gaulle.

Nakhleh violently criticised the French President for having signed a technical and military assistance agreement with Israel. He expressed his anxiety lest this assistance be extended to cover atomic armament.

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ONTARIO CJC RALLY

EXPERT DEBATE ON EDUCATION

The most heated debate in the history of Canadian Jewish Congress national conventions — that on the position of the day schools — may be renewed in lively fashion when the 19th Regional Conference of Congress convenes in Toronto's Park Plaza Hotel on Saturday evening April 11.

Congress officials this week disclosed that the report of its Commission on Day Schools will be ready shortly, and that the issues involved will be aired at a special Plenary Session on the evening of April 11, opening the 19th Central Region Conference.

With the problem of neo-Nazism high on the agenda of Jewish community concerns, especially in Ontario, it is anticipated that the conference on the weekend of April 11-12 will be the liveliest regional assembly of Congress ever held. The gathering of leaders and community activists from all sectors of the Jewish community in Toronto and communities throughout the Region will serve in part as a further demonstration of Jewish community concern in relation to the problem of the neo-Nazis.

EGYPT-FRANCE NEGOTIATIONS

Paris, (JCNS) — Mr. Hussein Zulficar Sabri, the Egyptian vice-minister of Foreign Affairs, left Paris for Cairo after a short visit during which he conferred with M. Couve de Murville, the French Foreign Minister, and other French statesmen. He also met M. Habib-Deloncle, the Deputy Foreign Minister and M. Jean de Broglie, the Minister in Charge of Algerian Affairs.

Before leaving, Mr. Sabri told a representative of "Le Monde" that his visit, the first since the Suez crisis and the resumption of diplomatic relations between his country and France, had enabled him to renew contact with French ministerial circles and to discuss future Franco-Egyptian relations

He said that both sides agreed that the resumption of diplomatic relations was not an aim in itself but a means to further co-operation between the two countries.

The France of President de Gaulle, Mr. Sabri said, and the United Arab Republic of President Nasser shared the same preoccupation, which was to draw the line of an independent policy avoiding any outside influence or pressure.

From Cairo it was learned that the Foreign Ministers of all Arab countries, except those of the Sudan, Morocco and the Yemen which are sending top officials, met for a three-day conference before leaving on their world propaganda tour in connection with Arab Palestinian problem.

ISRAELI NEW CARS SELLING FAST

Haifa, (JCNS) — New cars in Israel are selling faster than ever before. Importers cannot find shipping space quickly enough and buyers have to wait several months for their cars to arrive, a spokesman for the port authority told the JCNS correspondent here this week.

Israeli car producers are also flooded with orders. The Autocars Company of Haifa, makers of Susita and Carmel cars, have reported figures never considered possible in the past. Driving school instructors are working overtime, experts reported here.

According to the police, about 24,000 new vehicles went on the roads last year. They expressed anxiety at the exceptional number of fatal road accidents — among the highest in the world — and at the lack of an overall road-safety policy.

Israel's road network is completely inadequate to meet the present increase in vehicles, and neither are there any adequate parking facilities. The position will become steadily worse unless something drastic is decided by the authorities.

The railways, on the other hand, have not relieved road traffic as had been expected. They suffer from lack of sufficient rolling stock and from unorthodox competition of rival interests.

The public is invited to attend a Pesach Seminar sponsored by the Ontario Division of the Rabbinical Council of America on Tuesday Evening, March 17th, 1964, 8:45 p.m., at the Clanton Park Synagogue, 11 Lowesmoor Drive, Downsview. The concepts, the laws and the history of Pesach will be discussed by Rabbis M. J. BURAK, GEDALIAH FELDER and MORDECAI OCHS.

Question and Answer Period followed by Tea

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By RICHARD YAFFE

The Jew In The South And The Negro

The position of the Jew in the South ranges from "uneasy" to "scared," as I found during my 2,500-mile journey through the American South to learn how the Jews are faring in the Negro Revolution.

The president of an important congregation in a large city told me: "Sure, the Jews are scared, and don't let anyone tell you otherwise," Words like these were used over and over by rabbis and communal leaders wherever I went—including those who sought to convince me that the fears were groundless.

What has happened to the Southern Jews, to their proud communities which were among the first on the American continent and which have prided themselves that their roots run deep in American soil?

Great names stalk hrough the history of the Southern Jew—Judah P. Benjamin, the Secretary of State and of War in the Confederacy and often called its "brain"; the ancestors of Bernard Baruch,one of whom is buried in the old Coming Street Cemetary in Charleston; the precursors of the Lehman family; Mendes, Moise, Seixas, and many others. The Charleston cemetary holds the bones of nine Jews who fell in the Revolution, and more who gave their lives in the Civil War.

The Southern Jews were somewhat "special," for unlike the Jews of the North who were strictly urban, they were rooted in the soil as well as in big business—plantation owners, great shippers, important mercantile men, rich merchants. In short, they were part of the fabric of Dixie, apparently safer, more secure, more integrated and more assimilated than elsewhere.

What has happened to them?

Why are they now afraid?

One answer is that they are a tiny minority of 265,000 in the South—a respectable percentage of world Jewry but insignificant among the 30 million white Christians, many of them fundamentalists and therefore hostile to other sects, especially Jews, and ten million Negroes.

But this has always been the case, and Jews managed to live and thrive. What has happened now? Simply, a revolution is taking place. The Negro has gone to war against segregation and inequality, and the Jews are being asked, and sometimes forced, to take sides.

Whatever their own feelings may be (and there seems to be no doubt that the overwhelming majority is for Negro integration), the Jews do not want to be forced into a public choice. The Jewish merchant fears a Negro boycott if he casts his lot with the segregationists, and white boycotts and ostracism if he doesn't. Both Negro and white integrationists say that the Jew is not doing enough; the segregationists say that he and his national organizations are doing too much—a classic example of the Jew in the middle.

Of what is the Jew afraid?

A little of the fear is physical. The bombing of the Temple in Atlanta, Georgia, on October 12, 1958, is a painfully evocative memory. Birmingham, Alabama, a hotbed of racialism and centre of antisemitism, all the synagogues and other Jewish institutions were placed under heavy guard over the High Holy-days in September, and sticks of dynamite were found in one of the houses of worship at another time. The threatening telephone calls in the dead of night have become less frequent, but they are still endemic throughout the South. Despite all this, I was assured all around that there is no fear of walking alone in the streets at night, not even in Birmingham.

Much of the fear is economic. A considerable part of many of the Jewish merchants' trade is from Negroes. Any organised boycott, therefore, is bound to affect them quicker than the merchants whose trade is white or more evenly divided. The stores which have the biggest clientèle most freguently Jewish-owned, are the first targets of boycotts because they are the most vulnerable. Also, the Jew, because he is a Jew, is considered most susceptible by Negroes to social pressure.

In the South, Jews and Gentiles live their lives completely apart. The "five o'clock shadow" which falls between Jews and non-Jews in all America seems somewhat thicker and darker in Dixie, and the Jewish community keeps more to itself. But it is no longer possible because of the civil rights crisis ,to remain out of sight and mind, and the Jew feels himself exposed and more vulnerable.

This has manifested itself in fears over what national Jewish defence organizations — the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League — are doing in the Negro Revolution, and in demands on them to "go slow." The Southern Jew sometimes holds an economic stick over the national agencies. Recently I was in the office of an official of a defence organization when he received a telephone call from a Southern city. The caller, an important businessman and contributor, stated bluntly that if the organization went through with its plan to honour a Negro integration leader he would no longer support it financially. The agency was not intimidated, however.

There is also an attempt by synagogue elders to silence the rabbis. "Stick to religion" is the order, and sections of congregations stalk out of Sabbath services if the sermon is on integration, or boycott services altogether if they know that is what the topic will be. Some rabbis have managed to maintain their positions and continue to preach civil rights, but others have had to leave and seek new pastures. The turnover in rabbis is therefore high in the South, and a number of pulpits are always open.

It is not altogether correct to speak of the Southern Jewish community as though it were a monolith. There are many Souths and many Jewish communities. The 150 miles between Atlanta and Birmingham, for example, are more than a geographical different conditions, with Jewish communities responding to them in differing ways.

However, this generalisation can be made: The Jewish communities in the South, with few exceptions, are much more ready to play a role in dealing with the problems of civil rights than they were six or seven years ago. They may still differ with their national organisations, and even among themselves as to tactics, and they do not want Jews to take the leadership in the battle, but there is agreement on goal—integration.

What has happened is that the Jews have discovered that the racial crisis has had a tremendous impact on the conditions under which they live. They know now that there is a specific Jewish dimension to living in a community in the throes of racial stress. They therefore want a quick settlement of the strife. But they will not take a leading, or prominent, role in the fight, and will take no steps ahead of the rest of the white community.

This has brought charges from integrationist leaders, white and black, that the Jew isn't doing enough."

Statements by non-Jewish integrationist leaders in the South, black and white, that Jews are "not doing enough" in the Negroes' battle for their rights raised more questions: In the first place, was this true? And how much help did they really expect? And should it be more than that given by the other whites? And is it realistic to expect a small minority to lead a crusade, or even be prominent in it, in an explosive situation such as this, with both undertones and open manifestation antisemitism?

Harry Golden had something to say about this in his native habitat of Charlotte, North Carolina:

"No one expected the Jew in the South to become a crusader. That would have accomplished little, and the Negroes never solicited crusaders. The Jewish failure has been in bringing their lay influence to bear in silencing the rabbinate and, to some extent, in silencing their national organisations".

The strategy or Jewish silence can be felt keenly in Richmond. Virginia, where a leading Jew told me, "The non-Jewish attitude that the Jewish leaders are not participating in the struggle is correct. Not only have they not taken a position here, but if someone were even to suggest a moderate viewpoint, the leadership wouldn't permit it."

Richmond, once the capital of the Confederate States, is a conservative community. But some liberalisation is being noted among its Jews. For example, until a year or two ago, the leaders preferred Richmond Jewry to stay out of the press, even during the annual welfare compaign when publicity is vital. One must not see the word "Jew" in public print, even in "positive" articles, if one can help it. But a younger generation is growing up and there has been a steady influx of Northern Jews of East European backgrounds. They are beginning to supersede the rooted "Deutcher Yehudim" — the German Jews — who long for a status quo that no longer exists. Now, an occasional note about local Jewish activities appears in the press.

"Staying out of papers" may also be the fault of a Richmond newspaper itself — the "News-Leader", whose editor, a leading segregationist, has no inhibitions about lecturing Jews in editorials. If there is antisemitism in the South, he has written, then the Jews themselves are to blame because "it is apparent that something is stirring up hostility to the Jews, and it may be that the Jews will soon be asking themselves if that something is not their own Anti-Defamation League".

One of the "old-line" Jews of Richmond, Mr. Richard Schwartzchild, a banker and chairman of the inactive Richmond unit of the American Jewish Committee, told me that he had gone to a national meeting of the A.J.C. a few years ago to advise the organisation to "go slow" on integration, and has not been to another meeting since.

"The heads of the national Jewish organisations are going too fast," he said. "Jews are well-considered in a lot of the smaller communities, but when national organizations begin to take a stand, it puts them all on the spot".

HARRY GOLDEN:

"No one expected the southern Jew to become a crusader".

Richard Yaffe, famous American journalist and our JCNFS correspondent in New York, toured the South for several weeks. This two-part report which should be studied by all concerned with this problem is the result of Mr. Yaffe's intensive research.

The second and concluding part will appear next week.

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Canadian Ort Participates In World Celebrations

At meetings of the national executive committee and the national board of Canadian ORT, held in Montreal on March 2nd and 3rd, it was decided that Canadian ORT will participate in celebrations during March of World ORT Month.

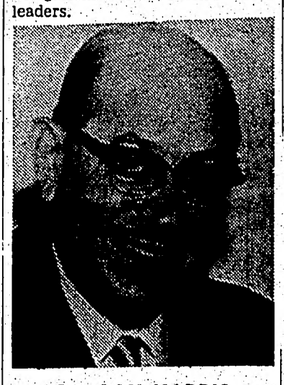
Mrs. A. B. Bennett, national president, opened the discussions which centered on membership expansion and on goals for 1964 in Montreal, Toronto, Ottawa, Hamilton, Winnipeg, Halifax.

Lavy M. Becker, president of the Federation of Jewish Communal Services Montreal and chairman of the Foreign Affairs Committee of Canadian Jewish Congress, was guest speaker at the luncheon session on March 2nd.

Presidents of ORT regions who presented reports at the meetings were: Mrs. H. Paperman, Montreal; Mrs. M. B. Manilla, Toronto; Mrs. I. Potechin, Ottawa; Mrs. S. Jacobs, Hamilton; Mrs. I. Webber, Halifax; Mrs. P. Genser, Winnipeg.

Chairmen of national ORT committees who gave reports were: Mrs. H. Kingstone, membership extension; Mrs. S. Bland, life membership; Mrs. H. B. Gary, honor roll; Mrs. J. B. Goldhar, programing, on behalf of Mrs. I. Perry; Mrs. J. Ain, national treasurer, on matters of budget and finance.

During Canadian ORT Month, the mayors of Toronto, Montreal, Ottawa and Hamilton will receive delegations of Women's ORT leaders.



DR. LOU HARRIS

President, Canada Ort Federation

Toronto Women's ORT will hold an open meeting for members of its seventeen metropolitan chapters on Wednesday, March 18th. Toronto Men's ORT Club, chaired by Mr. Reuben Rodness, will be special guests of the Ajelon Lodge of the Toronto Zionist Council on Tuesday, March 24th at the Zionist Center.

Tuesday, March 17th will mark membership gatherings in Ottawa and Halifax.

Montreal Women's Canadian ORT will host members of its seventeen chapters at a function also scheduled for March 17th.

This year over 40,000 trainees received social rehabilitation. ORT maintains the upkeep of a network of 650 vocational training installations in 21 countries; provides scholarships for the training of teachers at the ORT Institute in Switzerland; supplies housing, food, clothing, medical attention, tools, various other equipment. The new Jerusalem ORT center is sponsored jointly by Women's Canadian ORT, the Canadian ORT Federation and Canadian Jewish Congress through United Jewish Relief Agencies.

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PROPAGANDA AND FACTS

THIS PASSOVER IN MOSCOW

"Novosty", a Soviet News Agency, recently claimed that all was well for Jews this coming Passover, for provision had been made for baking matzot after all. This was reported in some publications without proper checking of the facts.

It now transpires that optimism may have been premature. Direct contact by telephone with the Chief Rabbi of Moscow brings doubt whether the bakery will be available in time for Passover.

It would be difficult to say whether the discrepancy between "Novosty" and veracity is accidental or deliberate. It might have been caused by standard Soviet inefficiency where consumers' goods are concerned, or by the wish to assuage world public opinion without relenting in the aim of extirpating religious beliefs and practices now. Only further probing will tell.

It is the profound hope of Jews throughout the world that administrative restrictions will not be allowed to nullify the announced intention to permit Soviet Jews to celebrate their Festival of Freedom.

GERMAN REPARATION FUNDS

CLAIMS CONFERENCE PRIORITIES

The meeting of the Claims Conference (which manages the German Reparation Funds) in Brussels this weekend is the last of its kind. Next year, in New York, the Conference will be transformed so as to carry out, during a limited period, the various tasks involved in winding up an operation of this magnitude. It will also, it is hoped, maintain a watching brief to ensure that the German legislation on restitution is pursued speedily and efficiently. The permanent legatee of the Conference is likely to be a cultural foundation, which may have an annual income of perhaps a million dollars to dispose of.

This is, therefore, a time to take stock of the final phase of allocations and to consider the basis of the projected cultural foundation.

Schools of various kinds figure prominently in the list of allocations. The value of Jewish schools is not in question. Communities, which appear in the allocations list this year for the first time (although one school is not yet in existence) undoubtedly have a need for Jewish schools. The establishment of schools is a task calling for the utmost devotion and zeal by its promoters and it will obviously be helped by a grant from the Claims Conference. But can it be said, hand on heart, that the necessary moneys could not be collected from the prosperous community involved?

The use of Claims Conference money to support communal institutions in prosperous countries can only derogate from the dignity and high standing of the community as a whole.

When, therefore, considering the criteria by which the income of the new cultural foundation is to be distributed, a new approach is called for. There may be a strong temptation to continue subventions to existing institutions on the present model. This would mean the loss of a magnificent opportunity to make a real and permanent contribution to Jewish culture, which might not otherwise be possible.

Projects which can, and should, be financed by affluent communities should be rigidly excluded. A large publications scheme can be a bottomless pit for finances without bringing comparable benefits for Jewry at large. What Jewish life has lost as a result of the scourge of Nazism are the reservoirs of Jewish learning without which Judaism cannot survive. There is a need for the endowment of Jewish studies at existing universities, for the provision of scholarships and facilities for research at institutions of various kinds. The coming year provides an opportunity for the Claims Conference to set up an authoritative committee, untrammelled by organisational loyalties, to consider and advise on the framework for future operations.

With a fall in the annual income at the disposal of the Conference to one-twentieth of what it has enjoyed until now, its whole style of operation will need revision. Claims Conference meetings have been the occasion for large get-togethers financed out of ample funds. In future it might be considered whether it would be advisable for national committees in each country to thrash out their ideas on the use of the funds and report their consensus to a small controlling body. This would be more economical, and could well be more efficient. All those connected with the allocation of these monumental funds have the obligation to think and think again to ensure that every penny of this blood money is most advantageously used.

STATEMENT BY GOLDA MEIR

ISRAEL AND THE FAMILY OF NATIONS

Speaking in London, England, Mrs. Golda Meir, the Israeli Foreign Minister, defined her talks with the Prime Minister Sir Alec Douglas-Home and the Foreign Secretary R. A. Butler as "frank, friendly and very valuable to Anglo-Israel relations". She stated that her discussions with the British leaders had once again underlined the cordial attitude of the British Government towards Israel. "I am very happy to say that I shall leave London with a feeling that I could bring home to my Government and my people the reassurance of the sincere friendship for Israel and close understanding of her own problems as well as those of the whole area on the part of the British Government."

Mrs. Meir recalled that "the new chapter in British-Israeli relations' had actually began during her previous visit in 1958, just after the revolt in Iraq, when she had discussions with the former Foreign Secretary, Mr. Selwyn Lloyd. She had now found the same understanding on the part of Sir Alec and Mr. Butler.

Replying to questions on specific issues, Mrs. Meir stated that the British Government raised no objections to Israel's Jordan water project. And she emphatically denied that the British in any way resented or objected to Israel's assistance in Africa in general or in former British Africa in particular.

Mrs. Meir made it clear that Israel would regard an Arab attempt to cut off the headwaters of the Jordan as an act of aggression no different from an attempt to cut off part of her territory. "But we still hope that the Arabs will think better of it and will not take action which would be internationally condemned and which we would treat as a very serious matter."

The Foreign Minister made two comments concerning Germany. Asked whether the Israeli Government was satisfied to leave relations with the Federal Republic at the present level of a purchasing mission in Cologne, Mrs. Meir stated that it was now for the Federal Government to desire to establish normal diplomatic relations with Israel." Only then would the Israeli Government consider it.

As to the continuation of trials of war criminals, Mrs. Meir said that she was in favour that there should be no time limit for their prosecution. "This is not a question of revenge for what they have done in the past but bringing them to justice will help to ensure that such crimes will not occur in the future."

Concerning relations with the Soviet Union she was sorry to have to report that so far there was no discernible change for the better in the attitude of the Soviet Government to Israel.

The following report from Jordan may illustrate the Soviet role in the Middle East:

"King Hussein of Jordan would be most welcome in Moscow," the Soviet Chargé d'Affaires in Amman said in an interview with "Falastin".

The envoy said his country will continue to be the firmest supporter of all Arab causes, helping them in "their struggle aggainst imperialist plots in the Middle East."

Just like a Nazi cartoon: The Jew baking Matzah

"SCIENTIFIC" PORTRAYAL OF THE JEW

Two illustrations from "Judaism Unmasked", a book published by the Ukrainian Academy of Sciences. The caricatures are intended to make the point that the Jewish religion and money go hand in hand.

Behind The Curtain by a special correspondent

WHAT REALLY HAPPENED

Although the Moscow trial of men accused of the illegal production and sale of knitwear is over, and the sentences may already have been carried out, the fear it engendered still weighs heavily on Soviet Jewry.

It is only slightly tempered by the feeling of relief that the original plans to make the proceedings a "show trial" were abandoned, largely because of foreign reaction to the idea. Piecing together the reports circulating in Moscow, many of them from reliable sources, it is now possible to obtain some idea of the background.

When "Izvestia," the Government paper, first announced the trial last October, foreign correspondents in Moscow were told that they would be given "special facilities" to attend. Later, all of them, with the exception of those representing Eastern block communications media, were informed that they would not be allowed to attend after all.

A day or two before the trial was due to begin, soon after January 1, the satellite press representatives learned that they, too, would be excluded. Instead, they were told, Tass, the official Soviet news agency, would be issuing regular reports which they could use.

In the event, the Tass reports were reserved for official, internal use only. All that was issued to the foreign press was a 13-line news release announcing the verdicts and sentences—five death sentences and an unknown number of prison sentences.

The trial took place in the criminal division of the Supreme Court of the Russian Soviet Federal Socialist Republic, in Moscow. The accused men, some of them under arrest since 1962, were brought before the judges in groups, and were only before the court together during the last days of the trial in February.

The accused men came from about 60 places of employment and official establishments, and many of them were strangers to each other. They were, however, all stated to have been in close contact with the persons facing charges. Not all of them were said to have admitted their guilt.

The five alleged principals, described by Tass as "the leaders and organisers of the embezzlement of socialist property—Shakerman, Nosov and Royman, together with Gavrilov and Dvoryadkin, who took bribes and protected the embezzlers from discovery"—were sentenced to the "supreme penalty, death by shooting."

Severity of sentences

The full list of those charged has not yet been published, so it is impossibile to say for certain how many of them were Jews.

The five death sentences pronounced by the Moscow court bring the total for economic offences to almost 200, since the supreme penalty for these offences was reintroduced in July, 1961. The number of Jews involved runs into more than 100.

The severity of the sentences in the growing number of trials for economic offences recalls the early 1930s for Soviet Jews. They were the days of the New Economic Policy, when partial private enterprise was permitted.

The Soviet Government needed foreign currency and gold to pay for the machinery and equipment needed to implement the Five-Year Pan, and part of the methods it employed to obtain the large amounts required was the setting up by the secret police of a special currency department.

Knowing that many Jews, by their thrift and hard work, had been able to accumulate a few gold roubles, the members of the currency department raided Jewish homes and confiscated any gold or foreign currency they found.

But this was only the beginning. Thousands of Jews were arrested, tortured and blackmailed into disclosing whatever savings they might have had and into handing them over to the secret police. Those who had nothing were forced to write to relatives in America, if they had them (and many did), and ask them to send dollars urgently. The money was confiscated as soon as it arrived.

Interrogation

The "Valuta (Foreign Currency) Trials," as they came to be known, were conducted on a "mass production" system. Thousands of arrested Jewish men and women were kept for sometimes as long as two or three days in small, airless rooms. They were not allowed to sit down and had hardly room to move.

After this preparation in the "parilka" (sweat-house), the arrested people were taken before examining police and driven from one desk to another under a hail of insults, curses and threats, until they either admitted possessing some foreign currency or agreed to write to their relatives abroad asking for some.

Tens of thousands of Jews all over Russia were involved in the "Valuta Trials," but brutal as the Russians were, they never considered imposing death sentences for economic offences, even though times were much harder than now.

When the facts about the tortures and other cruelties of the secret police in the "Valuta Trials" became known, a special committee to investigate the whole affair was set up under the chairmanship of Chaim Nachman Bialik, the Hebrew poet. Perhaps the time has come for a similar commitee to be set up to investigate the new wave of arrests and trials for so-called economic offences in which Jews are presented as the major culprits.

OPINIONS

NOTHING LIKE IT

By GARY L. GOTTLIEB

There's nothing like a good hate campaign every few years. Nothing beats a well-planned outburst of anti-Semitic propaganda for awakening our lifeless Jewish community.

When it comes to religion, we Canadian Jews, for the most part, are a pretty apathetic bunch. We make our annual pilgrimage to the synagogues on the High Holy Days, exchange gifts at Hanuka, and have our 2 sedorim at Pesakh. But that's about it. The rest of the year we toss our religion into the cupboard with our Tallis bags and mothballs. We keep our religion in cold storage.

That's precisely why we need these occasional floods of mailed hate. Our frigid Judaism can always use a little defrosting.

These infrequent barrages of ASP (anti-Semitic propaganda) make us aware of our religious identity, our Jewish heritage. This method of stimulating religious vigor may not be officially endorsed (by the people on this side of the tracks anyway), but nothing else seems to work nowadays. A good shot of ASP is one of the few ways to unify the entire Jewish community.

But while a short and sweet anti-Semitic affair may be desirable, there is danger in an extended campaign. Some people might start to believe this garbage.

But censorship is not the answer; although it is the first solution to come to mind. And never mind about Fanny Hill. That shouldn't have been banned either.

It should be made compulsory for anyone sending editorial matter through the mail to put his name and return address on the envelope. Depriving dung distributors of their anonymity would be like depriving the soldier of his courage. And for good measure, the federal and provincial governments should pass a law permitting any member of a defamed group to bring a civil action against the publisher of what he considers the defamatory material.

At any rate, it's about time we grew up and stopped saying that people who disseminate ASP (anti-Semitic propaganda) are mentally ill and have an intelligence lower than a child's. We called Hitler a mental defective too, but psychopaths don't kill 6,000,000 people.

We've had enough of this sophisticated name-calling. It won't solve anything and it is a stupid, immature way to release our frustration. There's no use in joining the gutter crowd. We may as well save our breath to cool our porrridge.

— Keep Smiling —

FIRST THINGS FIRST

Golfer (to member ahead): "Pardon, but would you mind if I played through? I've just heard that my wife has been taken seriously ill."

* * *

DEFINITION OF 'OLD'

"Dear," said she, "a man came yesterday gathering contributions for the old clothes drive."

"Did you give him anything?" the husband asked.

"Yes," she replied. "I gave him that ten-year-old suit of yours and that dress I bought last month."

* * *

INTERPRETATION

Judge: "How did the trouble start?"

Defendant: "Well, judge, she asked me to play a round, and I didn't know she was a golfer."

* * *

BLUNT

"Doctor," asked the woman patient, "why am I seized with these restless longings for the glamorous and faraway?"

"My dear lady," replied the doctor, "they are the usual symptoms of too much comfort in the home the heart."

ISRAEL:

SHORTAGE OF DOCTORS

Tel Aviv, (JCNS) Israel needs more doctors. According to the Ministry of Labour there are 128 vacancies in Kupat Holim (the sick fund of the Histadrut, the workers' federation) alone.

The doctors are needed mainly as replacements for those who are retiring or nearing retiring age, a growing number because of the high average age of Israel's medical practitioners.

There are immediate vacancies for general practitioners, as well as ophthalmologists, pediatricians, dermatologists, anaesthetists, psychiatrists and neurologists. About a third of the vacancies are in the large cities.

letters to the editor

PROTESTS CJN COLUMN ON POPE

Dear Editor:

It is good to read in the evening the logical and profound observations published in The Canadian Jewish News. However, your recent column on the play, The Deputy, contains one or two inaccuracies.

The Catholic Church has not, as you claim, accepted and tolerated the relegation of the Jews into second class citizenship. Why should it? After all, it is the only religion outside of Communism which chose a Jew to worship, an elevation into supreme citizenship.

To say that the ghetto was born in the bosom of Rome is not right. To be more accurate, the first ghetto of Rome was the Christian catacomb at the time of Peter.

Marshal Petain, a very sorry figure in the French retrenchment during World War II, should not be stigmatized, as he seems to be by you, because he was a Catholic. Similarly, Christians will not condemn Jewry for lack of moral justice because Jack Rubenstein, a Jew, killed Lee Oswald. Only Jack Ruby, the individual, will be condemned.

The Pope could not stop the atrocities to Jews by Nazis, just as he could not keep the Nazis from killing 3,000 priests, and thousands of Catholics killing more thousands of Catholics elsewhere.

I agree with Cardinal Spellman, that The Deputy is an outrageous desecration and, at the same time, I am distressed by the non-defensive arguments on The Deputy recently uttered by Rev. E. C. Lebel, the president of the Catholic University at Windsor, to the Jewish audience at Beth Tzedec last week.

Toronto

Stan Obodiac

SERMON OF THE WEEK

THE MIDDLE WAY

Eat not of it raw, nor sodden at all with water but roast with fire . . (Exodus 12.9).

The Paschal lamb was to be roasted whole. It was not to be boiled nor was it to be eaten raw. The rabbis understood the Hebrew word "na", which the English versions give as "raw", to mean rather "half-roasted". The definite negative prohibition, they observe, is to eat it in this state, whereas to eat it entirely raw is to offend only against the injunction to eat it roasted.

It does not require much imagination to see in the somewhat quaint rabbinic interpretation an important lesson for human conduct. The slack and desultory attitude towards the good life is far more detrimental to it in the long run than the complete failure to embark upon it.

The failure knows that he is a failure and others know it. There is always hope that he will pull himself up in disgust with the aimlessness of his existence. The half-hearted devotee of the good is far more dangerous, because he suggests that even those things worth our strife require no more than part of our efforts. The better is always the enemy of the best. The half-truth is more misleading than the deliberate lie. The bad is acknowledged as the bad whereas the mediocre frequently masquerades as the good. Nothing worthwhile has ever been achieved by a lukewarm attitude. It was in his realisation of this that the poet prayed: "From compromise and things half-done, keep me with stern and stubborn pride."

In a remarkable image, the prophet Hosea depicts the spiritual and moral immaturity of the northern kingdom by proclaiming that "Ephraim is become a cake not turned", that is, baked only on one side. To eat the Paschal lamb raw is an offence. To eat it half-roased is worse, because confusion has been added to lack of attainment.

What then, it may be asked, of the middle way, advocated, among others, by the great Maimonides? The golden mean tries to avoid the extremes of fanaticism and an aloof indifference, of shallow rationalism and superstitious credulity, of meanness and excessive altruism, of an elaborate scrupulosity and lack of regard for detail, of unfeeling cruelty and gross sentimentality. How does such an approach to life avoid the reproach of half-heartedness?

Some thinkers like Samuel David Luzzatto have indeed attacked Maimonides for allowing Greek notions of ethical harmony to gain a foothold in the religion of the disciples of Abraham, the friend of God, generous to a fault. But many of us are not prepared to subscribe to Luzatto's severe condemnation of Atticism, looking upon this, too, as an affront to the golden mean.

Yet there is, in fact, a clear way out of the dilemma. The middle way, as the name implies, is a course of behaviour, a road chosen from among rival pathways. The question of half-heartedness, on the other hand, has to do with the attitude of heart and mind with which one approaches "whatever" course of behaviour one has chosen as the right. It is quite possible to approach an extreme way in a lukewarm fashion. It is equally possible to approach the middle way in total commitment.

It is the tragedy of liberalism, that liberal-minded people are seldom prepared to be excited about it and to further its aims enthusiastically. There are no doubt turbulent souls for whom excess is the breath of life. Their wings must not be clipped. But for the majority of men a life of sweet reasonableness is the ideal. All the more is it necessary to remind them that however the truth is seen, once it is seen, it must be embraced in its totality and acted upon with uncompromising devotion.

Auschwitz Trial: Third Phase

By ELEONORE STERLING (Frankfort)

There was a ten-day recess as Frankfort hilariously celebrated carnival time. Then the Auschwitz trial before the District Court, now in its third month, continued with unvarying punctuality. Judges and prosecutors are beginning to show signs of strain. Dark circles have appeared under Justice Hans Hofmeyer's eyes and jurors are nervously wringing their hands.

The trial has quickly moved into its second and a third phase. The scene, in Frankfort's assembly hall remains the same: the court seated high up on the mayor's bench, 22 stone-faced defendants lounging opposite in chairs surrounded by police guards and counsel. But the ghosts conjured up from the past have taken on new guises.

During the first trial days, testimony of the accused had depicted the intricate workings of the death camp, always viewed from the angle of the persecutors, detailed and coldly objective where it did not involve themselves, memory promptly failing when they were called upon to describe personal participation. Then the scene shifted. The court heard the learned expertise reports of three staff members of the Munich Institute for Contemporary History, placing the Auschwitz death camp into the larger "framework of history."

First, there was bespectacled Dr. Helmuth Krausnick, reading a four-hour paper on the "National Socialist Jew Policy (Judenpolitik) under the Special Aspect of the Persecution of the Jews." Antisemitism, he said, was a vital part of the Nazi ideology and was enshrined in the Nazi legal and political system. But Hitler had neither invented antisemitism nor added anything fundamental to it. The Nazi atrocities against the Jews, the murder of an estimated "five to six million human beings", were a "natural, evolutionary development of German history", the result of centuries of demagogically manipulated antisemitism.

Defence counsel listened intently and were pleased. "Historical determinism" was a fine line of defence, relieving their clients of personal guilt. Their faces darkened, however, when Dr. Krausnick cited a Himmler document stressing that S.S.-members had nothing more to fear but transfer if they refused to participate in the murder that was proclaimed so fundamental to the "salvation of the Germanic race."

The atmosphere became intensely embarrassing as East German co-plaintiff attorney Friedrich Kaul demanded from the expert more precise information on the "responsibility of the ministerial bureaucracy", including Ex-Chancellor Konrad Adenauer's former State Secretary Hans Globke, the commentator of the Nuremberg race laws.

Historians Martin Broszat and Hans Buchheim reported on the "Organisation of the Concentration Camps and the S.S." Concentration camps, the court was informed, were "normalised" and "centralised" in the early thirties. "Wild" camps under chaotic and terroristic management of the S.A. were dissolved, administration was standardised and defined, detailed regulations for S.S.-personnel were issued. There were work camps and extermination camps, Auschwitz being the only one with both functions combined. Constant conflict raged between the Reich Chief Security Office, which demanded extermination of the Jews, and the Reich Chief S.S. Economy Office, which was in urgent need of work slaves. None of the experts could say exactly according to what criteria victims were selected at the Auschwitz camps to work in industrial plants or to die in the gas chambers. But certain it was that children were not allowed to live.

The third phase of the trial began when former Auschwitz prisoner Dr. Otto Wolken took the witness stand. Auschwitz looked quite different as seen with the eyes of one of its survivors. There was hushed silence in the court room as the slight man in front began to speak. He has no hatred, no thoughts of revenge, but there was a terrible sadness about him. With a soft Viennese drawl he described subhuman existence in the camp where he served as a physician in the Quarantine Section. From day to day the atmosphere changed according to the whims of the persecutors. But always victims were on the edge of death, at times subject to atrocities, at other allowed to vegetate.

"Victims, clinging to the last straw of life, were deeply grateful for such routine", the doctor said. The witness was calm, his pale thin face unmoved as he described detail after detail of horrors, no human imagination could ever have concocted. The court experienced a trace of ghastly "camp humour" as the witness declared that vermin outlived S.S.-disinfection measures, whereas human beings did not. He spoke of the "Muselmaenner", one of those beings, more skeleton than human, who "moved about lizardlike in slow motion".

As Dr. Wolken recalled the elimination of the Theresienstadt family camp, when mothers refused to seperate from their children, his voice broke. The witness covered his eyes, and laboriously he continued. "We stood there trembling", he whispered, "we could not help. Then the trucks drove away, and at the end of the column there was the car with the red cross. But there were no sick in it. It carried the poison gas". One of the women on the jury cried out loud. The court sat motionless with horror.

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PLAN ANNIVERSARY DINNER — Shown above are members of Ajalon Lodge, Toronto Zionist group, who are arranging a dinner in celebration of the lodge's 35th anniversary, March 14th: Front row (left to right) — S. Robert Abrahami, program chairman; Dr. Mark Zimmerman, president; Maurice Berg, vice president; Dr. L. Kashdan, guest. Back row (left to right) — Willie Zimmerman, social chairman; Morris Vanek, campaign chairman; N. Bornstein, project chairman.

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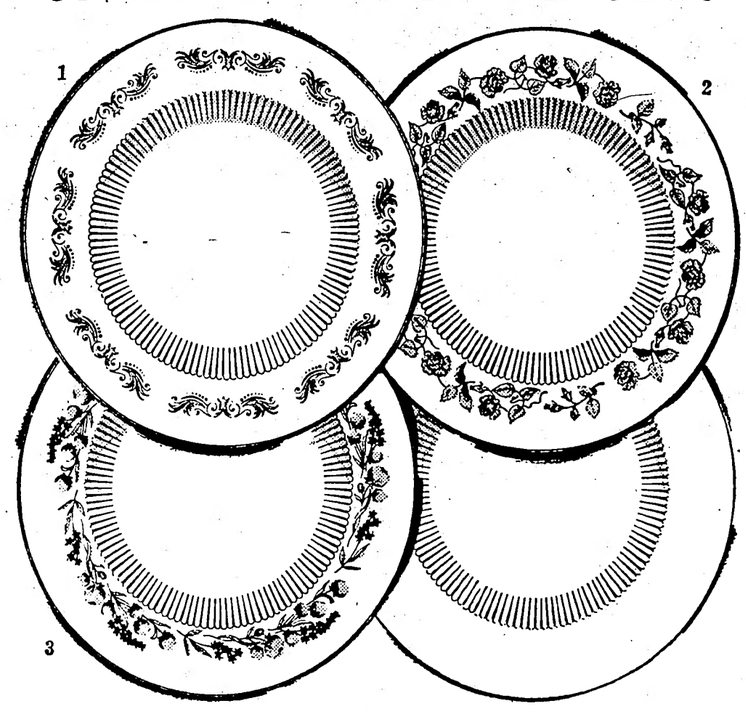

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I Ate And I Grew...

a chapter from the life of a famous comedian and singer

By JAN BART

I ate. And I grew — and I grew — and I grew.

One tremendous obstacle which thwarted my new resolve was our social life. I heartily enjoyed the camaraderie of the troupe. There was, of course, a constant turnover, but the core of the Unit remained more or less intact. In addition to Drayson and myself there was a fellow who played the musical saw and blew on a harmonica at the same time; a cute grandmother in her late fifties who sang popular Irish songs; a trio of Italian boys from New York's East Side who sang hot jazz numbers; a young lady who played Mozart and Bach on the piano; and a farm boy from up state New York who imitated the sounds of more than fifty animals.

People in show business belong to a kind of fraternity and experience a relationship which goes far beyond the implications of the old saw about birds of a feather flocking together. We share everything, public and private, in a way unknown to other professionals. And we celebrate everything — the bad as well as the good.

Members of the Unit had their love affairs—and their disappointments in love. Some found the boy and girl they were looking for—and actually married. There were backstage parties or after-show parties for each romantic development. Frequently, of course, we were the guests of generous and fun-loving people. But on the few occasions when there was nothing to do—meaning that no organized get-together was possible—we took each other out to shows, or we found wandering members of the troupe and brought them to impromptu parties in the room of the performer who needed company most. In this way we took care of our social needs, along with such occupational diseases as hurt egos, frustrated ambitions, and temporarily broken hearts.

We took care of our appetites, too, even to the point of being explorers in the realm of the palate. The bizarre and strange fascinated us. He was an accomplished man of the world who could herd us into a Chinese restaurant in San Francisco and order the dishes in the language of the waiter. And a little French in the neighborhood of a checkered tablecloth proved that one was a true sophisticate.

The life of affairs, celebrations and outings meant I was bound to fall from grace. And my sins were compounded, too. For instance, it was not human to expect that I could resist the menu at Antoine's in New Orleans, or orange duck as it is served by master Chinese cooks, or chicken the way you get it at Eaton's in Los Angeles. But after the last dab with the napkin, a great desire would come upon me and I would know that I was not satisfied. A longing for other foods would arise, and I would hear the call of home. After still another *Napoleon* or *Charlotte Russe* it was the Stage Delicatessen for me, and the ultimate comfort of cheese blintzes or a pastrami sandwich. One of the great discoveries of those months — and one of the great disappointments — came with the knowledge that vast stretches of this land of ours, including hundreds and hundreds of towns, did not have delicatessens. Life without kosher salami, rye bread and pickles? How barren of charm. Civilization still had a long way to go.

We played in Philadelphia the night before we were due to return to New York, where we were set for a five day run at the Roxy Theatre. When Danny Drayson was on stage, building up to the first of seven prat falls he did in the course of his routine, I conceived the idea of tearing a piece of material backstage just as he came down in a split. Danny caught on immediately, and his wry face and exploring gestures added to the impression of his trousers had ripped. This produced a great laugh, and we agreed that he should keep it in his act.

I relate the insignificant little anecdote not merely for its own sake, but to point up the spirit in which I was coming home. Certainly it was to be a triumphant return, especially with that week at the Roxy to top things off. A new Jan Bart would be coming back to Brooklyn — one who belonged in the world of his chosen career, a young man of experience, who enjoyed his work and everything connected with it.

But it would be the same Jan, too — eager to be with his loved ones, and ready for every delicacy they could serve.

All of which is perfectly obvious. And obvious, of course, is the fact that I was so wrapped up in my own feelings that I had not stopped to realize how much could have been taking place at home. As a matter of fact, I was doing a fine job of avoiding little twinges of uneasiness because three weeks had gone by without a letter from Momma, and not a single goodie had been sent me during that entire period.

But in any event I could not have been prepared for the truth.

There was no joy and no triumph in my homecoming. Instead, there was a silence which no words could fill.

Two weeks before, my father, still a young man of 47, had become acutely ill with a kidney infection. In two days he was gone. It had been his wish that I should not be told of his illness.

For a long, long time, after Momma told me what had happened I sat alone, fighting the shock and going over and over in my mind what Poppa had said to me, man to man, when I had left five months before: ". . . And when you get in trouble — come home."

It was trouble which had come home.

Finally, I brought myself under control and wandered into the kitchen to be with Momma. I sat in one of the old wooden chairs by the table and looked at her.

She came over to me and put her arm around my shoulders.

"Jan?"

"Momma, what are you you going to do now?"

Magnificent trouper that she was, she had her line down pat.

"Do? What else is there to do? I'm going to bake you a little something."

Sidney had me hypnotized with what he'd already accomplished. I tiptoed into the parlor, sat down at the beautiful Steinway concert instrument which Sidney had called a baby grand, and I started singing Vesti la Giubba from Pagliacci.

Halfway through the aria people began walking in from both doors — and then I recognized Major Bowes himself.

Of course I stopped right then and there, but the Major came over to the piano. "Don't stop, son. Finish it."

I gave the obvious but emotional music everything I had, and when it was over those in the room applauded vigorously.

Major Bowes said to one of the girls standing near him: "Get his story. We're making room for him on tomorrow's show!"

At moments like that unimportant details can become imbued with a special quality which makes them an inevitable part of one's recollection. I'll never forget the look of consternation on the girl's face, and the displeasure she showed because of the Major's instructions.

The reasons for her reaction I learned nearly fifteen years later, on the occasion of a reunion of amateur talent during a Ted Mack show. "I hated you that night." she told me. "Can you imagine after typing out the whole script for the show, and the show all ready to go on, the Major tells me to revise the program and make room for you. We stayed up 'til the next morning rewriting and retiming."

You read about overnight discoveries like that and you say to yourself: "In the movies, maybe. In life, not a chance."

But I think the movies are much too sophisticated to indulge in anything that obvious. What is the average guy looking for in the average movie? A message to the effect that the little man, the same-as-you-and-me man, has a right to dream, and that if he dreams hard enough and long enough the miracle can be his, too. You know why pictures are better than ever? Because they stay closer to home. They don't make it such a strain on the little guy. He doesn't have to be a great swordsman or a superb athlete, or a mighty adventurer. He can own the butcher shop right around the corner, and as long as he turns the corner at the right time, he can meet his fit and proper happiness.

But the whole world of show business is built of corners. Everybody is on the prowl for something new or for somebody new. Everybody keeps turning corners — looking.

Sidney Bernstein pushed me around my corner — and forty-eight hours later I had entertained a nationwide audience, had resigned the presidency of my class and had dropped out of James Monroe High School, too — and there I was singing before a crowded theatre in Baltimore.

Those forty-eight hours involved many decisions and a goodbye to Momma and Poppa and my brothers and sisters.

There wasn't even time to bake anything, much less to dream of a kugel.

Momma wept, but she understood the way I had to go, and she made it as easy as possible for me.

Poppa found it difficult to express himself, but when he did it was for the purpose of a man-to-man talk. Even if he had been more direct from the start I'd have had some trouble understanding him, for I was keyed to a high state of emotional tension.

German Students Visit Israel

M. Kavish, head of the youth section of the Jewish Agency, during his talk on questions connected with the youth movement in Israel and the incorporation of young immigrants. Among his audience, on the left, Fabian von Schlabrendorff, the son of the officer of the same name involved in the attack on Hitler, and Konrad von Moltke, son of Count von Moltke, who was executed in Plotzensee on 23.1.1945.

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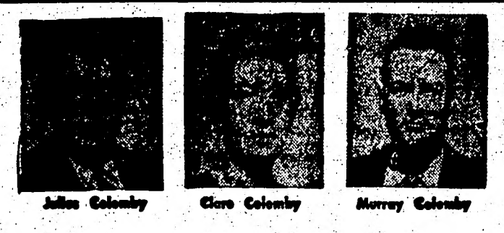

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books and men

SYDOR REY, A SURVIVOR • By BRIAN GLANVILLE

Sydor Rey is a Polish writer who, by a blessed accident, escaped the holocaust; a dark, intense, waist-coated man whose fourteen years in America have done little to his accent. His life, now, is full of echoes and strange turnings of the wheel; a novel about Polish-Jewish life, published a quarter of a century ago, has just been republished in Poland.

The leading Polish literary magazine, "Wiadomosci", which also published him before the war, is publishing him again; the same magazine, the very same editor, but established now in London. He has written a book about the Warsaw Ghetto, which he hopes to publish in English; an unusual book, dealing with the guilt and pain of a man who, through no fault of his own, was safely away from the horror. He was sent to America as part of a literary delegation, in the very summer of 1939.

In pre-war days, he was a member of the foremost Polish literary group, Suburbs; today, he has renewed contact with its survivors. I asked him how he had been earning his living.

"Since 1948," he said, "I've been in the antique business, but in 1962 I received from the Jewish Claims Conference a fellowship for a novel on Jewish student life in the thirties in Warsaw. There was going on in the thirties in Poland a very great struggle; they have put through somehow a law by which Jewish students would be segregated; a bench ghetto in Warsaw. My brother was in that fight. So the Jewish students did not accept that segregation and in protest were standing, they were standing for years. And they were joined by the democratic element among non-Jewish students.

"There were physical fights — there were fights in the University. The Jews were being pushed out from the University, the University yards, and they were fighting back. But most of the Polish racist leaders perished in Nazi concentration camps; they did not want to participate in the German destruction of the Jews; they were not Nazis.

"In the last years the basis of Polish antisemitism was economical. It was mostly supported by Polish merchants, and Polish storekeepers participated in it; working-class is traditionally not antisemitic, but through their unions and their political parties they always opposed antisemitism, not only politically but even in Czarist times; when they organised pogroms the Polish workers came out to defend.

"Very interesting also was the position of the peasants in the years during the thirties. The Peasant Party positively never had a forum or a congress without passing a resolution against antisemitism. It was an old tradition in Eastern Europe that a lone Jewish family would reside in a village and most of the time would be Orthodox Jews, dressed traditionally, and very often he would be an innkeeper, but at the same time he would be a peasant, at the same time he would have a piece of land. And there were very friendly relations with the population. In the thirties the antisemites made efforts to expel them, and one of the things they did was to burn down the houses. Now what happened in a number of villages where the huts were burned?, the peasants got together and rebuilt the houses."

He takes issue vigorously with Hannah Arendt's views on Jewish self-immolation in Europe. "She implies that these were leaders who were leaders before; but these were specially-called people. The first thing that the Nazis did was to destroy the leaders. I had an uncle who was a head of a Judenrat who was a veteran officer of the Austrian army. When the Germans came, so I was told, they asked him to become head of the Jewish community, and he accepted it. When he received the first request for Jewish labour he went over to the Commandant, he went over and said, 'I'm sorry, I can't do that, because this isn't Jewish labour this is death, this is a massacre'. So they accepted his resignation and the next day the Gestapo took him to prison and he was given the same honour a German officer would have for treason; he was hanged.

"The Jews in Eastern Europe were traditionally fighting back . . . the Germans knew about it. The Jews were put in a position where you could not fight. In fact when the Ghetto uprising will be completely analysed it will be established as a unique incident in the history of human struggle. There has been no case where a people surrounded by a wall will fight back.

Recently he visited Poland, going both to Warsaw and to Cracow. In Warsaw, "I started a pilgrimage towards the Jewish section and it took me eight days. I would walk a street and then I couldn't go further. Sunday I arrived in the Jewish cemetery; nothing was touched . . . while the rest of my walk was a nightmare, nothing else but a nightmare. To me, the only one reality was the cemetery."

book reviews

By J. IMMANUEL SCHOCHATT

RECENT REFORM RESPONSA, by Solomon B. Freehof viii — 232 pp. Hebrew Union College Press, Cincinnati 1963

DR. FREEHOF

In Jewish literature, the vast realm of Halakhic responsa has a very special place. They, these responsa, are not only guidelines for the academic scholar, for the student who sails about in the four cubits of the Halakha, but there is also found in them a synopsis of the history, religious and social conditions of respectively contemporary Jewry. The responsa of the Gaonic times — of the periods of the Rishonim, Achaaronim — down to his very day reveal a wealth of information about the time of their composition. Because, for the pious Jew, the Halakha encompasses the full twenty-four hour span of his day. It rules not only his worship, his Torah, his ritual problems, but his social and most intimate personal life as well. As such, the questions which form the subject-matter of the responsa deal mostly with everyday problems.

his comes to mind too when persuing the 50 inquiries and responsa contained in S. B. Freehof's latest book.

The author is a wellknown student of the responsa-literature, with various useful books on that topic to his credit. He is obviously well-versed in this branch of knowledge, and his cataloguous familiarity with it is justly acknowledged. This is seen and must be considered when reading his 'Recent Reform Responsa.'

However, there are two general observations which must precede a review of this book. One, it is both curious and interesting to see that a large number of the spiritual leaders of the Reform movement (who heretofore followed anarchic policy of 'each man act as he sees fit') now are submitting questions and problems for some kind of 'Halakhic' treatment. This will not say, as Freehof is careful to point out in his Introduction, that there is finally a general quest for (perish the Aruch, a well-defined and consistent code for beliefs and behaviour: 'It is not due to any conscious decision on the part of the (Reform) Conference, not to the prevalence of any new philosophic doctrine. The Conference has not passed any resolutions favouring a new relationship to rabbinic literature, nor have new books dealing with a philosophy of Judaism had a great influence upon our members in this direction.' (p.7)

The author refuses to see in this increasing interest in traditional values what others would regard as an **inner hunger and thirst for a more concrete and consistent religious indentification.** Rather, he attributes it to one more **policy of convenience** (influenced by some ecumenical spirit?) of not 'stepping too much on the toes of orthodoxy, of preventing unnecessary friction in interrelationship.'

The second observation is as curious, though less encouraging. The inquiries quoted, though they are a careful choice from among a much larger number, bear two disturbing aspects. On the one hand, the subject-matter, the very questions, reveals the **spiritual anarchy and religious chaos of large segments of American Jewry.** They deal with **'Jew Joining Unitarian Church'** permissible according to Freehof), **'Father transfers children to Christian Sunday-School', 'Temple Membership for Mixed Couple', 'Unprovable Claims to Conversion', 'Circumcising Son of Gentile Wife',** and so forth.

Equally disturbing is the simplicity of other questions, which speaks most uncomplimentary and critically of the schooling and training of the questioners who occupy the pulpits of the Reform Temples. Their ignorance of certain basics, familiar to any Yeshiva boy of barmitzvah age or even less, is most appaling and should rouse the directors of their training-schools to revise their curricula most radically.

Thus, though Recent Reform Responsa cannot be included in the classical Teshouvoto - literature, it bears kinship to the latter inasmuch as its content does not fail to reveal and indicate much of the socio-religous scene of American Jewry.

To the professional, I suppose the most curious and interesting part of the book is the guidance of the author. This reviewer assumes, and readily admits, that as believing, Torah-true Jew, he is 'biased' in his approach. Yet, even when forcing his objectivity to the utmost extreme, and bending slightly over to the other side, he cannot help but come to the following conclusion: **Familiarity with the Responsa-literature, even to the exceptional degree of the author, by no means enables to write responsa which will stand up to the scholarly criteria of the classical Shaalot Teshuvot.**

The reader will experience disappointment at not finding a single original contribution which might be regarded as Halakhically sound. Upon closer study of the book, the reason for this is readily available. And that, surprisingly, is due to misconceptions of the author. This, however, is not the place to discuss the numerous errors, beginning right at the start of the book with a ridiculous analogy between the ritual of Kaddish and the prayer of Yizkor.

What is even more amazing is that, though in every reply Freehof shows his erudition in the responsa-literature, when it comes to the last paragraph which is to include the practical conclusion and guidance, he forgets and ignores all the foregoing in rendering his opinion, which **unfailingly can be anticipated in every case** — permitting just about anything and everything, unless the people involved might object sic)!

Freehof is careful to make sure that **'our people would feel no sense of wrongdoing'** (p.36), **'we should also consider the mood of our people, since these matters count a great deal with us'** (p.40), **'feelings in the congregation ..... are not to be brushed aside'** (p.42. This seems to me the decisive criterion for all rulings: render unto the people what they want. One is tempted to query: **Why then ask any questions?**

A serious reader of the book must be left with a sense of wonder and perplexion. Faced with all the inconsistency, the reader feels like addressing a She'alah (an inquiry to the author: **What is the aim and purpose of all this? Why quote and exhibit knowledge if (to the author at least) it has really no bearing, no practical or relevant value whatsoever?**

Maybe his next book will deal with these questions, and provide some enlightening responsa.

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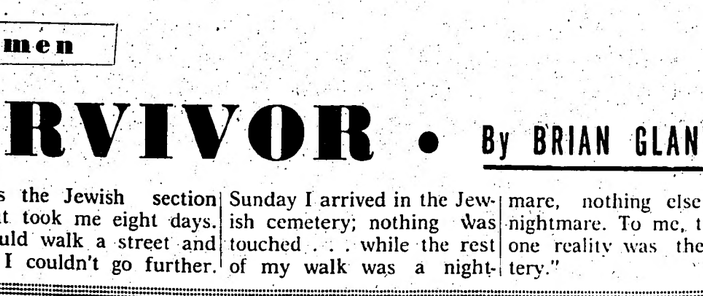

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HONOREE — Harold A. Mindin, Q.C., who will be honored at Hamilton's annual Negev dinner which takes place Sunday, April 19th, 6:30 p.m. in the main auditorium of Adas Israel Synagogue. His Excellency Gershon Avner, Israeli Ambassador to Canada, will be guest speaker.

SOCCER TEAM HERE — Shown at a recent session is the Hatikvah Soccer Club, scheduled to appear this year in the Toronto and District Soccer League. All members of the team belong to the Farband Labor Zionist Order.
Seen with the team are: Lipa Wise, Farband president; Hye Kirshenbaum, Sydney Bendahan, Albert Schwab, vice presidents; David Cooper, secretary. Yehuda Levy (not shown) is coach.

HUMAN RELATIONS

Mismatch in Age

DR. ROSE N. FRANZBLAU

QUESTION: I just turned 18. I am a college sophomore. Last summer I worked in an office and met an extremely nice fellow. He is 26, and of another religion. I used to talk to him during lunch. He never asked me out.

After I stopped working, he called me up and came over one Sunday. We just talked. Quite a few months elapsed before he called me again. Three weeks ago, he called me and the following Sunday he came over. We both agreed that nothing can come of our relationship. We never went out on a date. He never even kissed me.

We both honestly believe we can be friends. My parents believe that we cannot be friends. I do date other boys, so he is not the only boy in my life. He also sent me a funny Valentine's Day card and just signed his name without using the word "love".

ANSWER: One questions why this young man who saw you at work daily never showed interest at that time. All told, in a matter of almost nine months, he has seen you three times, only to talk, and he has sent you a valentine.

It is understandable that a girl of 18 might feel somewhat complimented to have a man of 26 pay her even the slightest attention. But normally, a man his age who likes a girl will try to see her and take her out as often as he can. If it is just to talk with someone a person his age who is socially well adjusted, usually has men friends his own age to serve this purpose.

What is bothering your parents is probably not the difference in religion. They must wonder why he has waited so long to seek you out, why he chooses one so much younger, and then why he comes so infrequently and then just to sit and talk with you in your own home. Their concerns are valid.

When young people reach the stage when they are "in love with love," but are afraid actually to fall in love and commit themselves, they will attach to someone who is unavailable or even undesirable. The differences or the distances or incompatibilities between the two that would augur for a very bad relationship if it were ever to become a reality are precisely the ones which attract the two to each other.

* * *

His talk about this being only a friendship relationship may be a feeler he is sending out to learn about your feelings for him. He also implies, by omission, that something more would or could develop between you.

It would be wiser for you not to become involved with this man. The other boys whom you date probably have more in common with you and, though younger chronologically, are probably more mature emotionally.

To conclude that your parents are motivated by religious prejudice is to do them an injustice. They are prejudiced in your favor, as parents should be, out of love and concern for you. Accept their favoritism as well as their advice and counsel.

CONVERTS IN ISRAEL

Tel Aviv, (JCNS) — Since 1950, eleven Jewish children in Israel have been converted to Chiristianity, the Prime Minister, Mr. Levi Eshkol, told the Cabinet.

During the same period, 200 Jews converted to Christianity or Mohammedanism, while twice that number of Christians, Moslems and Druses became converts to Judaism in Israel.

Mr. Eshkol had commissioned a survey of Christian and missionary schools after reports that they were increasing throughout Israel. Giving the Cabinet further details of what the survey had disclosed, the Premier said that 900 Jewish children — 1.7 per cent of all Jewish schoolchildren in Israel — were now attending eleven Christian schools belonging to various denominations. The figure included 95 children at missionary schools.

Christianity was preached at two schools in Jerusalem — the Finnish Lutheran Protestant and the Messianic — and one in Haifa — the Anglican.

Of the 95 children at mission schools, 29 come from poor families.

The Ministers belonging to the religious parties in the Cabinet did not refute the figures quoted by Mr. Eshkol, but claimed that missionary influence was greater than would appear from Mr. Eshkol's report, because of the schools' extra-curricular activities.

in our b'nai b'rith lodges

HELPING RED CROSS

March has been designated B'nai B'rith Blood Donor Month, during which Toronto B'nai B'rith has pledged 1,000 pints of blood to the Red Cross.

A Blood Donor's Clinic has been arranged at Temple Sinai, 210 Wilson Avenue, for Thursday, March 12th, from 1:30 to 4:30 p.m., and in the evening from 6:30 to 9:30.

Ottawa:

HILLEL LODGE

After nearly nine years of preliminary planning, construction of Hillel Lodge, Ottawa's home for senior Jewish citizens, will begin early this summer, with completion within one year.

The two-storey structure, designed to accommodate, for the moment, 25 elderly persons and a staff, will be located on a purchased site on Wurtemburg Avenue, facing a large city-owned park, with the Rideau River flowing behind the house.

At a director's meeting held recently, plans were approved for a $250,000-fund-raising drive which will be launched on June 15th. (A provincial grant of $60,000 already has been obtained.)

More than 1,300 persons have been supporting the project since its inception.

The ninth annual meeting concerning Hillel Lodge will be held at the Ottawa Jewish Community Center on Monday, April 6th, 8:30 p.m. Guest speaker will be Mr. N. Drew, director of the Home for the Aged, Department of Public Welfare of the Ontario provincial government.

Designs and plans for the building, by Sid Lithwick, architect, will be available for public inspection.

Applications for the position of director may be sent to Mr. J. C. Horwitz, Q.C., 77 Metcalfe Street, Ottawa.

CONFERS WITH OFFICIALS

Washington, (JCNS) — Mr. Pinhas Sapir, Israeli Minister of Finance, Commerce and Industry, spent several days here this week conferring with top U.S. Government officials, among them Mr. David Bell, head of the Agency for International Development, and Mr. Harold Linder, director of the Export-Import Bank.

Mr. Sapir also met Mr. George D. Woods, president of the International Bank for Reconstruction and Development (World Bank). No details were disclosed regarding any of these meetings.

TORONTO LODGES MEET

Toronto Lodges of B'nai B'rith held their ninth annual Men's Covenant Breakfast at Beth Tzedec Congregation on Sunday, February 23rd.

Father Harry J. Sutcliffe, blind Episcopalian, was guest speaker, speaking in Hebrew and in English.

Mayor Philip Givens received an award for outstanding services in the past to B'nai B'rith.

Eric Exton is president of the Toronto B'nai B'rith coordinating committee; Sol Nisker, chairman.

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BUDDHIST WEDDING IN HAIFA AT HOME OF TORONTONIAN — The first traditional Buddhist wedding to be held in Israel took place on Mt. Carmel recently. The couple was Miss Ornuch Laolerkuthai, 21, and Mr. Phadoongkarn Hungsavaisya, 28. The groom is studying for his master's degree in Hydraulics at the Technion — Israel Institute of Technology. Both are from Bangkok, Thailand. The ceremony was held at the home of Mr. Lionel Freeman, formerly of Toronto, Canada, now Dean of Foreign Students at the Technion.

MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● Shaarei Shomayim Sisterhood marked Jewish Music Month at its February meeting. Florence Steinhauer was guest speaker. Guests of honor included members from: Adas Israel Sisterhood, Hamilton; Clanton Park Sisterhood; Shaarei Tefillah and Burnside Sisterhoods; a group from the Jewish Home for the Aged.

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● Dr. and Mrs Sidney Wax displayed a collection of contemporary paintings and sculpture at a meeting of Club Masada, Pioneer Women, in their home. Dr Wax discussed the role of Canadian artists. The meeting was conducted by Mrs Jerry Ross. Mrs. S. Pusitz gave a donor report. The committee of arrangements for the club's recent buffet dinner and dance included: Mrs. B. Bacher; Mrs H Covent; Mrs. M Manov; Mrs L. Wise.

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● A program of varied Passover readings highlighted the March meeting of Beth El Sisterhood. Members narrated works of the foremost Jewish authors and poets, including: Shalom Aleichem; Boris Pasternak; Siegfried Sasson; Hayim Nachmen Bialik. A tradition Passover table was on view. Hostesses were: Carol Drexler; Joyce Samuels; Rhea Cohen; Frances Caine; Mimi Fliess; Anita Tyber; Wilma Martin; Gloria Pastein; Zelia Mendelow; Jean Edson.

• • •

● "As the Twig is Bent, So the Tree Will Grow," was the theme of the Adath Israel Sisterhood's meeting last month. Guests were welcomed by the president, Mrs. Robert Kay. The D'Var Torah was delivered by Atid members, Marilyn Eisenstat and Karen Solomon; Mrs. Dave Chadwick was pianist. Minutes were read by Mrs. Al Collis; correspondence by Mrs. Samuel Shain. Reports were given by Mrs. Harry Solomon and Mrs. David Silverman. Camp Ramah scholarships were awarded to Barbara Eisenstat, Rhonda Nixon and Fraidel Starkman. An address on the Methilde Schechter Residence Hall Fund was delivered by Ben Gan, director of Jewish Theological Society of Canada. Mrs. Harry Chadwick introduced the guest speaker Mrs. Henry Rosenberg made presentations to Mrs. Vernon Baker, Mrs. Myer Garber, Mrs. Murray Greenberg and Mrs. Murray Nixon. An original musical script, written and directed by U.S.Y. member, Martin Shiff, highlighted the evening. Participants, introduced by Mrs. Ben Applebaum, included: Debby Goodman; Barbara Rover, Laurie Rockman; Marsha Little, Gail Tinianov; Bella Weinberg; Barbara Spergel; Helen Lazar; Joan Frankel; Steve Zamon; Stan Tessis; Gerry Bloch; Mark Liban; Morton Paul, Shelli Zener; Harold Burke. Visual technique chairmen were Mrs. Sidney Gladstone and Mrs. Alex Tobias; library chairman, Mrs. Erwin Schild; Mrs. Irwin Frohman, chairman of the refreshment committee.

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● Mr and Mrs. Morris Mlotek tendered a Purim costume party in their home for members of the Zionist Revisionists Organization. The costume award was won by Mrs Nathan Silver.

• • •

● Members of Club Beersheba, Pioneer Women, tendered a Purim party for their children, at 14 Viewmount Avenue. Conveners were: Molly Rothman; Annette Borovoy; Debbie Cowitz; Miriam BenYovitz. Proceeds went towards Youth Aliyah Day.

• • •

● Mrs. S. Gruber tendered a Purim luncheon in her home for members of Golda Meir Chapter, Pioneer Women. The meeting was conducted by the vice president, Mrs. I. Lichtenstein. A raffle, donated by the hostess, was won by Mrs. A. Fox. A Purim story was narrated by Mrs. Gruber. A contribution towards the donor dinner, to be held May 5th in the Beth Sholom Synagogue, was made by a guest, Mrs. S. Fitch.

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● The Petah Tikva Anshe Castilla Sisterhood held a Purim Night Cocktail Party in the home of Mr. and Mrs. Sam Krolick. Miss Coty Medina was crowned Miss Petah Tikva of 1964 at the annual Purim dance sponsored by the Sisterhood. She received the award from her predecessor, Miss Kelly Benhaim. Conveners of the Children's Purim festival included: Mrs. Jacob R. Bengio; Mrs. M. Benmergui; Mrs. Jack Benlolo; Mrs. Joe Bitton; Mrs. Salomon Benzauen; Mrs. Sam Krolick; Mrs. Isaac Pinto; Mrs. Louis White; Miss Camila Benmergui; Miss Suzy Laredo; Miss Tere Laredo.

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● An international fashion festival, sponsored by Chapter 4, Toronto Women's ORT, will take place on March 15th at the Prince George Hotel, at 2:00 and 4:00 p.m. Members of the committee of arrangements include: Mrs. A. B. Bennett; Mrs. L. S. Brody; Mrs. V. Camil; Mrs. A. Dermer; Mrs. M. Epstein; Mrs. L. Friedlich; Mrs. L. Gold; Mrs. A. B. Karney; Mrs. M. Loeb; Mrs. N. Munk; Mrs. J. Jutkovitz; Mrs. I. Rodan; Mrs. C. Wittenberg.

• • •

● A meeting to launch the annual Youth Aliyah campaign by Toronto's Hadassah-Wizo Organization will be held Monday evening, March 16th, at Holy Blossom Temple. Guests will include Mr. S. Robert Abrahami and Mr. David Levy. Mr. Abrahami will speak on Youth Aliyah work in Israel. Mr. Levy, managing editor of Saturday Night, will speak on Jews and Jewish Youth in Russia.

Mrs. Allen Small, president of Toronto Hadassah-Wizo, will preside; Mrs. Irving Posluns, chairman of Youth Aliyah, will highlight the work of Youth Aliyah.

BETH JACOB MUSICAL

Recently Toronto's Beth Jacob High School for Girls (principal, Rabbi S. Freifeld) presented an all-student musical, Jews Around the World, in the auditorium, 1 Viewmount Avenue.

Under the general direction of Esther Wagner, those who excelled in collaboration were: Esther Amsel, choral; Rachel Freedman, Reva Korman, Zlati Feiner, Chaya Nussbaum, Dina Book, Sarah Weiss, scenery; Rachel Nussbaum, Magda Liebowitz, Rachel Kuhnreich, accompaniment; Gitti Nussbaum, Ruchama Bester, narration.

MORDECHAI IN TORONTO — Mordechai riding through the street of Shushan — on a real, live pony. This was part of a Purim spectacle presented by Toronto's Eitz Chaim schools to mark Purim and Jewish Music Month. Featured attraction was an opera based upon the reading of the Megillah (Book of Esther.

SAY SOMETHING

BY RUTHIE

Remember when we were kids and made up our own language in our own private little world? It was such fun to keep people guessing.

We'd "nay" all the time. You know — ixnay — and so on, every word ending in "nay".

Then there's the "kree" language. And you had to talk fast if you didn't want your kid-brother or sister to understand.

"Letskree gokree tokree movieskree."

A real tongue twister, but loads of fun.

Then, when everybody caught on, you resorted to sign language. And to that you owe the dexterity of your fingers.

* * *

What particularly amuses me is a conversation with the telephone operator.

You ask for information. Maybe the name is "Goldberger". She insists you spell it, and you painstakingly enunciate every letter. But that's not enough. She rattles off:

" GeorgeOliveLukeDanielBobEdwardRalphGeorge EdwardRalph."

And you wonder whether that's the name you want.

Try to send a wire to Israeli Prime Minister Levi Eshkol, Knesset (Parliament), Israel. You'll get:

"This goes to LukeEdwardVictorIndianEdward SallyHenryKennethOliveLuke at the KennethNorman EdwardSallySallyEdwardTom."

I never knew I had so many boyfriends.

It intrigues me, though. I think I'll try to Mary AlexSallyTomEdwardRalph TomHenryEdward Tom OliveNormanGeorgeUpEdward—heck, master the tongue.

* * *

Complications! How would the operator spell in Yiddish? How would she say, "long *nun* ('n')" or "short *nun*?" How would she simulate a guttural "h"?

Have fun, anybody!

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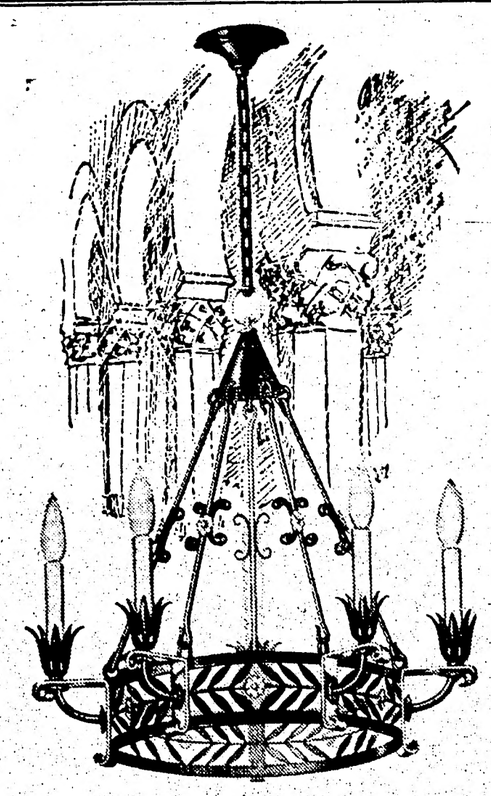

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$5,000 Down, luxury 6 room bungalow, huge living and dining rooms, ultra modern kitchen, 2 baths, panelled rec room with open fireplace, attached garage, broadloom, drapes. Mr. Rappaport ME-5-1170.

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TORONTO SYNAGOGUES

HOLY BLOSSOM

● Mr. J. Jacques Stone, president of the National Federation of Temple Brotherhoods, will occupy the pulpit tonight as special guest at the annual Brotherhood Sabbath Service.

● Tonight is the opening of the exhibition of water colors by three Israeli artists.

● On Tuesday, March 17th, Albert Vorspan, author-correspondent, will be guest speaker at Brotherhood's inter-faith dinner. He will speak on: Hatemongers. Time, 7:00 P.M.

SHAAREI TEFILLAH

● Sisterhood will present a children's movie this Sunday, March 15th, 2:00 p.m.

● Annual tea and fashion show, sponsored by Sisterhood, will be held at the synagogue on April 30th.

BETH AM

● Tonight there will be a special service dedicated to the Dialogue between Christians and Jews, conducted by Dr. Albert L. Raab, spiritual leader of Beth Am Guest speaker will be Rev. Roland de Corneille, who will speak on: Challenge for a New Relationship Between Christian and Jews.

● Tomorrow, Saturday, March 14th, at morning services, 9:30 a.m., Dr. Raab will discuss laws, customs and legends of Passover.

● On Thursday, March 19, 7:30 p.m., adult education group, led by Dr. Raab, will discuss: The Dietary Laws.

ADATH ISRAEL

● Adath Israel will have a Passover Seder the second night of Pesakh, conducted by Rabbi Erwin Schild and Cantor Murray Nixon. Dinner by Mitchell Caterers.

● What Other People Believe, new series of the adult study session, began on Thursday, March 12th. Dr. Fred Stulberg addressed the group

● On Monday, March 16th, 7:00 p.m., Rabbi Dr Isaac Klein of Temple Emanu-el, Buffalo, will be guest speaker at Brotherhood's dinner meeting.

● Twenty students from Adath Israel's congregational school will perform at a concert at the Jewish Home for the Aged on Wednesday, March 18th. Co-ordinators are: Mrs. Doris Abbott; Mr. Bernard Barris; Mrs. Claire Kane; Mrs. Esther Swartz; Mrs. Edith Silver. Cantor Murray Nixon will be M.C.

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AT THE TORONTO ABBA EBAN DINNER: Top photo, from left to right; Leon Weinstein, Abba Eban, , John D. Fienberg, Harry Rubin. Botton photo: Mr. & Mrs. Joseph Tanenbaum, the hosts, welcome famous guest.

HOLY BLOSSOM BROTHERHOOD GUEST — J. Jacques Stone, president of the National Federation of Temple Brotherhoods and past president of Central Synagogue Brotherhood of New York City, who will occupy the pulpit tonight at Holy Blossom Temple as guest of Brotherhood.

SPEAKS AT BETH AM. - Rev. Roland de Corneille, director of Christian Jewish Dialogue of the Anglican Diocese of Toronto since 1962, founder of the United Nations Club at Toronto University and member of the Diocesan Committee on Hospital Chaplaincy, who will be guest speaker tonight, 8:30 p.m., at Downsview's Temple Beth Am. He will speak on: A Challenge for a New Relationship Between Christians and Jews.

WEEKEND TO REMEMBER

During this weekend, March 14-15, Toronto's Shaarei Tefillah Synagogue will be host to Rabbi Zalman Schachter, associate professor and director of the Hillel Foundation at the University of Manitoba, Winnipeg.

GUEST IN TORONTO - Rabbi Zalman Schachter of Winnipeg, who is guest speaker at Toronto's Shaarei Tefillah Synagogue this weekend, March 14-15, at the Congregation's Weekend To Remember.

Born in Poland, raised in Vienna and interned in France, Rabbi Schachter migrated to the United States in 1941, where he studied at the Lubavitcher Yeshiva from which he was ordained in 1947. He received his Master's in Psychology and Pastoral Counseling from Brown University.

Rabbi Schachter will deliver the sermon on Saturday morning; in the afternoon he will teach a chapter in Tanya, the classic work of Chabad Chasidism, dealing with the Exodus from Egypt. On Sunday morning, he will address the Brotherhood on: Skill-Time Budget For Weekday Prayers.

At Sunday night's dinner, Rabbi Schachter will lecture on: The Psychology of Jewish Devotional Life.

TORONTO OBITUARIES

ADASKIN, John. On March 4, late of 60 Lyndhurst Ave.,
DUKE, Nathan. On March 4, late of 52 Park Hill Rd.,
EVERETT, Julius. On March 4, late of 16 Lowesmoor Ave.,
JOSEPHS, David. On March 28, late of 38 Manorhaven Rd.,
MACKLIN, Joseph. On March 5, late of 20 Flemington Rd.,
MARTIN, Murray. On March 2, late of 249 Harbord St.,
MAX, Simon. On March 4, late of Hespeler, Ontario.
MOLDOFSKY, Dora. On March 4, late of 44 Almond R.,
NASIMOK, Theodore. On March 5, late of 35 Shallmar Blvd.,
PILSMAKER, Gertrude. On March 3, late of the Jewish Home for the Aged.
RICH, Bessie. On March 2, late of 3802 Bathurst St.,
ROLSTON, Joseph. On March 3, late of 222 Strathearn Rd.,
SILVER, Sonia. On March 4, late of 90 Shelborne Ave.,
SIEGEL, Becky. On March 2, late of 18 Maryport Ave.,
STEINHAUER, Anna. On March 5, late of 19 Glen Park Ave.,
WOLFSON, Lottie. On March 4, late of 351 Walmer Rd.,
YOUNG, Golda. On February 29, late of the Jewish Home for the

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Mrs. Mary Borkowitz and sons wish to express sincere thanks to relatives, friends and neighbors for their acts of kindness and expressions of sympathy during their recent bereavement upon the loss of their beloved husband and father **Aaron Borkowitz.**

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Zionist leaders in Jerusalem: From left to right Joseph N. Frank, president of the Zionist Organization of Canada and Sol D. Granek, executive vice-president, represent Canadian Zionists at the Supreme World Zionist Council (Actions Committee) now held in the Israeli capital.

FRANK AT THE DEDICATION OF BRONFMAN HILL SCHOOL

JERUSALEM, (CJN) — Joseph N. Frank, President of the Zionist Organization of Canada, is now in Jerusalem to attend a meeting of the Actions Committee of the Jewish Agency which will open March 16. He left Montreal Saturday night, March 7th.

While in Israel, Mr. Frank will attend the dedication of the Allan Bronfman Hill Farming School — Keren Kayemeth. The School is an experimental station which was underwritten by the family of Mr. Bronfman several years ago.

Mr. Frank, who is a member of the Board of Governors of Hebrew University, will also attend an international meeting of the Board prior to the Actions Committee meeting.

Sol D. Granek, Executive Vice-President, Z.O.C., will also participate in the Actions Committee meeting as a deputy member. Enroute to Israel, Mr. Granek will stop in Europe to study first hand certain immigration problems on which he will report to the ZOC National Executive on his return. Both he and Mr. Frank are expected back in Montreal on the eve of Passover

theatre hi-lites

● The unprecedented success of The Fantasticks at the Red Barn necessitates its playing another week. Incidentally, it is well to remember that the Red Barn at Central Library is the only legitimate, live theater open on Sunday.

● Everybody is familiar with the stunning Josephine Baker who appears this week at the Royal Alexandra Theater. What one should know more of, however, is the exuberant and colorful Aviv Dancers who are on the same bill. Frances Alenikoff, director and choreographer, is an exciting dancer with a dramatic and warmly human style of movement. An American, her interest in and love of Jewish tradition led her to form Aviv. Eliezer Adoram, music director, is a native born Israeli and was a member of the Habimah Theater. He came to America on a scholarship from the Neighborhood Playhouse in New York City and furthered his studies at the Mannes School of music. He is a gifted singer and accordionist.

THE LIVELY ARTS • D. COHN

● Morey Amsterdam is continually talking about writing his autobiography, and, even though he has a title — The Poor Man's Nobody —, he's never gotten around to it yet. For almost 15 years he has been saying he is writing a book called, Bright Sayings of My Wife. It will be a collection of witticisms by wives of famous people, and he's writing it in his spare time. But, "Of course, I haven't got much spare time."

Amsterdam is credited with having written thousands of jokes. "People are always telling me jokes that I wrote." For instance, "Hey," said the press agent, "did you hear the one about the man who bought a car and wouldn't take it out of the showroom window because he'd never had such a good parking place?"

"That's my joke," says Amsterdam. "It's in my book."

His facility for the one-line gag is a minor legend. Amsterdam has done endless routines where the audience will throw him a word and he will spout back ten punch lines on the subject.

Amsterdam, 51 years old, was born in San Francisco, son of a concert violinist. At 14, he entered the University of California. He explains: "It wasn't because I was smart. I was the only cello player my high school had had in 12 years, so they had to pass me. During his first semester, however, his brother, a piano player and straight man, needed a funny man to fill in for his partner. Morey was recruited, and that ended his academic career.

One night, in Chicago, he was introduced to a man named Al Brown, who became a great fan. Brown turned out to be Al Capone and Amsterdam's future bookings were assured.

He is the composer of two hits: Yuk-a-Puk and Rum and Coca Cola.

Of himself, Amsterdam quips: "I had so many double chins, I needed a bookmark to find my collar. I had gone on a diet and lost 55 pounds. But my skin wouldn't snap back. It left me with loose flesh under my chin that just sagged there. So I went to a doctor to have it taken care of." After the operation, he found that his shaving efforts were cut in half.

● Paulette Goddard's husband, Erich Maria Remarque, is ailing.

● Director Jack Garfein, husband of Carroll Baker, is ready to testify at the Frankfurt trials of the Nazis who ran the Auschwitz concentration camp. He was a prisoner there in May, 1944. He would fly to Frankfort from Nairobi, where he is with his wife.

● A young female sea lion is on its way to obtain a mate. A year ago the male sea lion in Tel Aviv's zoo lost its female mate. A new one has been found, through the American Jewish Congregation in Los Angeles. The female, from Jungleland, is being flown from Los Angeles to Tel Aviv.

● Belafonte At The Greek Theatre is a new recording by Harry Belafonte, ranging from Hebrew songs through Calypso to spirituals and straight ballads.

● Connie Francis will visit Israel during her May 2nd tour. She has never been there.

● Mr. J. W. B. Sandberg, a non-Jew, former director of the Amsterdam Municipal Museum, has been appointed head of the new Israeli National Museum, now under construction on the outskirts of Jerusalem. The museum will be opened in the summer of 1965.

● According to informed sources, the Hochhuth play, The Deputy, will never be produced in Italy. But Italians may be able to read it. It is reported that Signor Feltrinelli, who published Pasternak's Dr. Zhivago, has bought the rights and hopes to be able to bring out a book in a few months' time.

THEATRE IN TORONTO

by BARBARA I. PEARL

HAMLET PRETTY HAMMY

There hasn't been so controversial a play in Toronto in a long time such as John Gielgud's production of Hamlet, now at O'Keefe Center. And methinks William Shakespeare is turning over in his grave these days.

The story of Hamlet itself is very beautiful. One feels compassionate with him in his despondency over his father's death and mother's immediate remarriage to his uncle. The weird apparition of the dead King, the side melodrama with Ophelia, the contradictory thoughts running through Hamlet's mind — all add up to the fantasy of a genius whose works have survived for centuries.

But to give it modern garb is sheer incongruity. How natural is it for knights to wear dungarees? How regal is a queen without her jewelry and diadem, wearing a mink coat? With such distractions, can one ponder upon the beauty of words?

And coming to words, save for Ophelia (Linda Marsh) and Polonius (Hume Cronyn), no one was transported into the realm of Hamlet.

Sweet Ophelia gave substance to the innocent girl who, after her father's murder, succumbed to madness. Yet even that madness was not natural, thanks to the direction of Mr. Gielgud who must have borne in mind Ansky's Dybbuk.

Polonius, Ophelia's father, was sincere enough. Words came easily. His sense of humor shone through. "Though this be madness, yet there be method".

Richard Burton's talents, however, do not include Hamlet. One could not help feeling at times that Mr. Burton knew he was on display, hence he gave it his all acting to the hilt.

"Frailty, thy name is woman." Or, "To be, or not to be...." They did not penetrate.

As for the remainder of the cast — a farce.

JOSEPHINE BAKER CHARMING

Josephine Baker came to the Royal Alexandra Theater last Monday like a welcome breath of spring.

The audience expected beauty — they were not disappointed. Alluding to her figure, her "complications," Miss Baker quipped, "Not bad for sixty, huh?" Not bad, in fact, at any age.

They expected to see her fabulous wardrobe — they were not disappointed. Christian Dior was well represented. Miss Baker's stunning furs, crimson silk, slinky, shimmering, skin-tight pants, gold-studded gown — all received emphatic approval.

They expected a voice — they were not disappointed. The sepian singer still possesses the depth of tone, the huskiness, the breathlessness she cultivated decades ago.

Her French is as impeccable as her English. Whether Josephine sang Make Believe or Hello Young Lovers, Avec or Avril a Paris, one felt she meant it. Particularly touching was her soft rendition of Mon Bateau Blanc, while Don't Touch My Tomatoes threw off any inhibitions she may had, along with her penchant for tossing into the audience fruit and vegetables.

Just to show her versatility, she sang Hava Nagila like a true Sabra.

Which brings about Miss Baker's entourage.

The Aviv Dancers performed with grace and precision, interpreting a Russian Peasant Dance as well as modern Israeli folk dances. Much credit is due the accordionist whose accompanying voice proved most pleasant.

Geoffrey Holder, tall, dark, African pantomime dancer, rounded out a program which provided an entertaining evening.

GRETA THYSEN, Miss Denmark 1958 will star in a sultry role, "In One Bed — Out the Other", commencing Monday, March 16 at Toronto's Royal Alex.

NEW POLISH MOVIE

● The Polish film, Answer to Violence (Polish title, Zamach), will have its premiere next Thursday, March 19th, from 6:30 p.m., at the Melody Theater, 344 College Street.

A Grand Award winner at San Sebastian, Spain, Mar del Plata, Argentina, and the Silver Sombrero Award in Mexico, the plot of the picture is derived from an incident which occurred during Poland's tragic summer of 1944, in the Second World War. With English sub-titles, the film stars Bozena Kurowska. It is presented here by Konrad Godzinski, who brought to Toronto last year the unforgettable Polish movie, The White Bear.

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Chairman of the Board and President, Power Super Markets Ltd.

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On Passover, the Festival of Freedom, when we sit down at the Seder table, we do remember not only the days of yore but we also think of today and of those who are now in need of liberation and succor. In the words of the Haggadah: ... it is incumbent upon every Israelite, in every generation, to imagine himself having shaken off the yoke of Egypt.

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